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- Dictionnaire de Sociologie Phalanstérienne.* By E. SILBERLING.
(Paris: Marcel Rivière et Cie. 1911. Pp. xi, 459. 15 fr.)
- Charles Fourier et sa Sociologie Sociétaire.* By A. ALHAIZA.
(Paris: Marcel Rivière et Cie. 1911. Pp. 76. 0.75 fr.)
- Ferdinand Lassalle.* By GEORGE BRANDES. (New York: The Macmillan Company, 1911. Pp. xii, 230. \$2.00.)
- Sidelights on Contemporary Socialism.* By JOHN SPARGO. (New York: B. W. Huebsch. Pp. 154. \$1.00.)
- The Socialist Movement.* By J. RAMSAY MACDONALD. (New York: Henry Holt and Company. Pp. xiii, 256. \$.75.)

"Fourier," declares Silberling, "is beyond question the most powerful and extraordinary mind that humanity has ever produced" (p. 188). It is a questionable tribute to a social reformer that a century after his work has been given to the world his doctrines are still championed by disciples animated by the devotion and exclusiveness of a sect. The real influence of Fourier is rather to be found in the extent to which his teachings have ceased to be sectarian and have become part of the common inheritance, in the general acceptance of the ideal of solidarity and more specifically in the coöperative and profit-sharing movements and in the civic renaissance which embodies what was sound in the dreams of the phalanx. Yet there is much of interest in these two volumes by heirs of the esoteric faith. Silberling's work is a very useful guide to the doctrines of Fourier, in the form of an alphabetically arranged summary of the chief passages bearing on each aspect of the master's teaching. The inaccessibility of many of the writings of Fourier, and their fantastic phrasing and incoherent arrangement make such a guide especially desirable, and M. Silberling has done his work well.

The brochure by M. Alhaiza is explicitly the farewell attempt of the leader of a slowly passing school to commend to the world the message of "this commercial traveller turned social messiah." It contains a useful bibliography, a clear analysis of the essentials of Fourier's teaching which will supplement, though not supersede, Gide's study, a review of the attempts made to found the model phalanstery,—the latest only seven years ago,—a history of the school, and a revisionist endeavor to reinterpret the master's teachings in the light of changed conditions, and to show that in them alone is escape alike from plutocracy and from communism. Both

works will help distinctly to reveal the insight and the suggestiveness of Fourier, who, though labelled socialist, is nearer the liberal than the socialist of today.

No greater contrast to Fourier's retiring, quaintly whimsical character could be found than is afforded by the dazzling brilliancy of that prince of agitators, Lassalle. Brandes' study is especially valuable for the light it throws on the personality of the 'tragic comedian' and for the analysis of his writings, especially those on philosophical and juristic subjects. It is to be regretted that in re-issuing the work, first printed in English thirty years ago, the opportunity was not taken to include an estimate of the part played by Lassalle in the development of contemporary German social democracy,—a part which perhaps his personal fascination has led many to overestimate. Brandes' point of view is essentially the literary one; the economic criticism is not weighty. The relation of Lassalle in his last years to the Prussian reactionary authorities is glossed over. Lassalle the man stands out clearly.

The three lectures contained in John Spargo's book represent primarily the endeavor of a liberal Marxian socialist to persuade his fellow socialists to cleave to the spirit rather than to the letter of Marx. The first, "Marx, Leader and Guide," is a discriminating appreciation of Marx's character and services, prepared to commemorate the twenty-fifth anniversary of his death. It dwells on the idealism of Marx, and places his title to permanent fame on his sociological rather than on his economic theories. In restating the materialistic conception of history, "the foundation of Marxism," Spargo adopts the serious qualifications made by Engels in later years, and, as is common, omits all reference to the class struggles which to Marx's Hegelian mind were of the essence of the doctrine. The second lecture, "Anti-Intellectualism in the Socialist Movement," is an historical survey which shows conclusively the importance of the intellectuals to the party, and the inconsistency of many of their critics. For obvious personal reasons, Mr. Spargo has omitted the recent manifestations of anti-intellectualism in the United States; there was, however, no reason for omitting discussion of the syndicalist movement in France and Italy, both in theory and in practice incomparably the most significant development of the tendency. Had this development been treated it would have been necessary to meet the forceful arguments of the

French anti-intellectual intellectuals who object to a socialist movement not only staffed but manned by middleclass supporters, and carried on in the middleclass forum of parliament rather than by the peculiar proletarian instrument, the labor union. The unexpected *validity* of the middle class has upset all Marxian tactics and prophesying. In the third lecture, "The Influence of Marx on Contemporary Socialism," the thesis is ably maintained that while socialism is abandoning Marx the theorist, it is coming nearer to Marx the tactician. Aside from the inconsistency thus admitted between the theory and the tactics presumably based on the theory, it may be questioned whether the opportunism ascribed to Marx was ever more than skin deep; the opportunism which makes use of existing institutions to compass their eventual destruction is little akin to the opportunism which accepts the institutions as permanent factors. A curious slip occurs in the reference to the success of socialism in Saxony as a proof of the possibilities of opportunism in agricultural districts (p. 152), the Red Kingdom, of course, being preëminently industrial, and, with the exception of the Hanse towns, the most highly urbanized state of the Empire. The book is written in Mr. Spargo's usual forceful style and merits the attention of all students of the subject.

Mr. Ramsay MacDonald, at once the ablest parliamentary hand and the most scientific theorist in the British Labor party, contributes the volume on socialism to the new Home University Library, a series of excellent popular summaries of the latest thought in many fields, art, literature, science, philosophy and religion, history and social science. Mr. MacDonald has written similar manuals before but surpasses himself in the present contribution. While from the nature of the task presenting little that is new, he has given a lucid and persuasive exposition of socialist criticism, construction and campaign, which on the whole forms the best brief introduction to the subject yet written from the socialist viewpoint. Qualifications to be borne in mind are Mr MacDonald's insular assumption that the British brand of socialism is socialism, and his strong opportunist and anti-Marxian bias. In the same series there are provided expositions of *Liberalism* by Professor L. T. Hobhouse, and of *Conservatism* by Lord Hugh Cecil. It is interesting to note what slight bounds divide Mr. MacDonald, who stands on

the extreme right of socialism, and Professor Hobhouse, who represents the extreme left wing of the present-day British Liberalism.

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Le Socialisme et l'Activité Economique. Etude sur les Mobiles de l'Activité Economique Individuelle dan les Diverses Conceptions Socialistes. By MARCEL BRAIBANT. (Paris: Félix Alcan. 1911. Pp. 226.)

A scholarly search among the dissident theories of the nineteenth century; an exposition and criticism of the communist, anarchist and Marxist views on the problems of wealth, property, labor, the distribution of tasks and of product as these affect the economic activity, this is the substance of the work cited above.

French custom still sanctions Braibant's belated use of the word socialism as applied to all social theory aiming at redistribution of power and property, and likewise justifies his subdivision of this class of theory into communism and collectivism, a classification which always seems to overlook the vital dividing lines between the many contemporary factions offering proposals for social reconstruction. When, in his study of communism and the conditions of economic activity which forms the substance of Book I, M. Braibant groups together theorists as opposed as Fourier and Louis Blanc on the one hand, and William Morris, Kropotkin and Henry George on the other, a doubt of method again arises, but second thought justifies the plan. The theorists in question may and do stand somewhat sharply separated on questions of social organization or methods of propoganda, but as judges of human nature and especially as economic psychologists it seems safe to classify them as Braibant has done.

Gleaning from the best literature of the school, Braibant shows his reader why communists demand the abolition of ownership and propose instead community control of production and consumption goods. It is because they believe ownership breeds egotism and because only by socializing and universalizing labor can attractive work, the primary need of man's nature, be secured to all. With unusual fairness, clearness, and completeness of illustration, Braibant explains in two interesting chapters (Book I, chapters iii and iv) the communist's creed that, when protected from the dread of hunger, educated so that common feeling replaces the present